M1662
Barn
Lunch and Coffee
Saturday
September 6, 1969

LUNCH

Mr. Nyland: Now I think it is sufficiently silent, and the coffee reverberations have disappeared more or less. I think, in connection with what I said last night, that the continuation of Life continues from outside life to life at the Barn in exactly the same kind of a condition and the same kind of unconsciousness. It makes it very difficult when one expects something else and one hopes for it, and that it is so slow in appearing. For instance, there are, again, a few things that come, then, early in the morning and they have to be settled. And although some of you try to keep it away as much as possible, to settle it for yourself, I cannot help but hear it every once in awhile through the ... through the Barn 'Vine'.

What to do with a person who has lost a certain amount of interest and just wants to be sick. One can say he has to go to the hospital. And then, when he doesn't, other people around him become a little sympathetic. And I'm terribly sorry to tell you about this kind of thing that simply happens and then, I will use the word, disgusts me. You see I come to that person, and he has been here for a little while, and for whatever reason it may be that there is a lack of a certain interest, and then taking on the form, in that kind of a state, perhaps being a little upset in the stomach. But it is a far cry from being sick to that kind of a little situation that I saw today, this morning, when I went out to find out what to do and to ask him, and to tell him a few things. And there he was, because

you may as well make -- I would like to make it known to you, so that you have no particular hallucinations or interpretations from different people. The simple facts are -- he is on a cot, lying down. Someone else is sitting on the cot feeding him with a spoon -- Cream of Wheat. When I saw this I almost threw up. I cannot even reconcile that kind of thing with ordinary life, let alone a place where we 'pretend' to do something else, or when we say that we are here for a very definite reason. And so, quite logically, I was extremely angry, because I wanted him to know how angry I was. And even the anger does not produce enough. I gave him an ultimatum to be here within an hour. If not, I would send him back to the place where he came from. He is not here. Do I eat my words? This is the problem. I don't want to eat my words. I've said what I said. He is going. Now you have to realize that this kind of thing looks very much like autocracy. And of course, in reality, it isn't. Because autocracy, when it exists - you cannot get out of it. If it happens to be in a country where you happen to live, under a rule, let's say, of the Nazis, you had a hell of a time getting out of the country because they won't let you. And then naturally you have to stay under such rules. If there is anything in you that you believe is too much tinted by a militaristic attitude, of something that certain laws are there which have to be adhered to and that you don't like the laws, it is entirely up to you and you have your complete freedom. And I certainly do not keep you.

So whatever it is that you might have as criticism or something that you cannot understand, or maybe that you have even sympathy for that kind of a condition, will you please use it for your own benefit.

Will you just try to realize what is taking place every once in awhile with a few people among us, and it has a very definite reason that you consider it. Such a person was here for a little while, and what made him become like that - not Work, I can assure you, because it isn't that. Tendencies, perhaps, or whatever other conditions are, whatever it is that makes such things grow. And it comes then to this kind of an excess and it has to be stopped. Because it starts to function like a rotten apple. And I don't want disease or sickness, either physical or psychologically, in this kind of a Group. The reason I tell it to you is simply to indicate how a little thing like that can start and become gossip and after a little while interpreted and reinterpreted. And I want to stop it right at the beginning. That is the situation in accordance with the law we have made for this Barn. That is the realization of a certain framework in which all of us happen to live. It is the condition that I've set up for the necessity of people to understand what is involved in Work on themselves. And again I say - if you do not wish - you go. And if you cannot understand such laws and you don't comply, you go just the same - maybe not even on your own free will.

Why are such things in this kind of surrounding? Why is it impossible to understand the good intentions on the part of many of us; that that kind of an atmosphere created by us in some way or other, in good faith, cannot be strong enough to counteract such conditions? That is, how is it possible that a person can be around and not be sensitive to something else? And whatever the conclusion is that one must reach, saying that such a person is psychologically sick, it does not really mean that, in the presence of something that is representing at least an idea of how to live, or how to become

free, when we talk about that. And it is simply a confirmation of what I mentioned last night. Not enough aliveness. Not enough realization even that you exist, that you have a responsibility for your own life. Not at all enough desire to continue to maintain it, to take a responsibility. And to exchange on that kind of a basis with each other, so that among us, whenever there may be a rotten apple, it is automatically excluded, instead of falling into little traps of sentimentality and so-called kindness.

It is a strict regime. It will be stricter. If you belonged to an order of Monks, Benedictine or St. Franciscans, or anyone who goes to an Ashram where there is a guru who really knows and teaches, when there is a Master who has a pupil for 33 years, insisting that they do Work without even wanting to talk to them - like the Guild-masters of the Middle Ages, requiring <u>that</u> kind of devotion - compared to all of that you are like a bird - free to fly away and go in the sky wherever you like. And how can one establish discipline when apparently it is necessary, but for some reason or other it starts also in itself not to be understood? And with the misinterpretations that always come, one has to conclude that the level of one's being is extremely low. And again the question comes up for me - should I continue to remain autocratic or should I simply say - all of you, go to Hell. I hope you have a good afternoon.

<u>COFFEE</u>

<u>Mr. Nyland</u>: We can't call it a coffee break, can we? It's a break of some kind, huh? No one at the Guest House anymore? Everybody here who can be here?

You know, when I say certain times things that are discouraging I feel it as a necessity to simply make statements about that - not to prolong the gossip or the negativity, but only to make you acquainted more and more with the totality of activities and as certain things happen. And when they are a little bit negative - negatively tinted - I'm always extremely happy when something else that is definitely positive also happens, and I'm under obligation also to mention that.

For instance, we have talked about the 1500 series. 1599 was the one in Dallas which finished that particular series. And I said at that time for Dallas, we will send you all transcriptions or all the tapes belonging to that series for the beginning of their library. I also mentioned that that particular series of 1500 contained, I would say, everything that you will need for Work. Because there are different kind of aspects of different subjects that we have discussed over that particular period. There are meetings from New York and Boston, meetings from the West Coast and other places, so that the totality of them is adjusted to different kinds of groups and groups in different stages of development. And therefore I consider that 1500 an important one. So, it was very interesting how ~~some of~~ that was taken up by some of the people who are interested in such transcriptions. And Ross made up his mind he was going to make resumes of every single one of them. He has been laboring under that I would say - so beautifully, that when today, when he came, he gave me the result of such a labor. It is a labor of love, without any question. And each tape and meeting is in a resume form, as 3 or 4 typed xeroxed pages, bound together, and there is 1500 as a series, complete, which, of course, will contain now such a variety of sub-

jects that it may be difficult even to make an index of it. But there is it - to be used as a reference book, and I am, I'm very very glad about it. Because I know how much work must have gone into it, and how much care. And that whatever it is he got from it, it had an aim which was much more common to all of us, and useful for those who perhaps can use it and look at it and even use it as a form of study. It makes me feel very small.

You see, there are without any doubt certain things that exist and start to exist more and more and which will develop as time goes on and for which it is doubly necessary to be patient and to see what can be done in one day and then for the next day and so forth for the rest of a year, or whatever it is that is still given to us as the rest of one's life. And that one must not be too much in a hurry but that things will take place if you keep on hammering on that what you really want. If you hammer at the stone - I've said so many times that - 50 whacks with the sledgehammer it may not crack - but 51 might make it crack. The persistence, really the stick-to-itiveness, the real wish and desire to build something that is worthwhile and to add day by day and, whenever you can, a little brick to that kind of a building, even not knowing how the building is going to look and what really you would expect. And that then, when you are busy with it, and you have something that looks like a room - there is always that kind of a tendency to add a wing - and then perhaps you need a wing on the other side and you have to be careful that it won't fly away from you.

You see these kinds of things when they happen here and there every once in awhile, when for instance there is a meeting somewhere and I happen to listen to it and there is substance in it, and there is sincerity, honesty in discussion, no arguments in particular but

sticking to that what is Work and then bringing it up from different sources, and one sits in front of such a tape, you stop it. You listen again, in memory. And you can realize then how much a meeting was conducted, and what the atmosphere was for that kind of a meeting - it gives one quite definitely a feeling of joy and the realization that after all, these attempts we do make are worthwhile, at least for a few.

I may have mentioned it - the same kind of a question came up with Gurdjieff - what did he really expect? And there were two answers for that - one was that he hoped that All and Everything would be in the pocket of everybody, including all the people who go by subway back and forth to their work. And the other answer was - if 2 or 3 would derive benefit from whatever he has tried to do in his life he would be satisfied. The aim of course, as we have talked about it, of Ashiata Shiemash, is only an aim. It is possible that during the time as described and perhaps even Ashiata Shiemash was a fictitious kind of a person because originally it was not in the first edition under that name. The name used was Jesus Christ. And for some reason Gurdjieff took it out and made it Ashiata Shiemash. And then describing that what was the Brotherhood and how they had to conduct themselves and how they had to try to make converts and convince other people. Perhaps it is still a story, and who knows to what extent even that was realized. And if one then compares what Gurdjieff has done in his life it is really impossible to judge how much went how far and with whom. Because there is, at the present time, not a real organization for the continuation of Work because, not even this, what we call our Groups, is, at the present time, sufficiently equipped to continue with Work the way I believe it ought to be continued. And

when I say certain things at lunch they are of course indicative of what I really feel and also have experienced, and against that I place this labor, this Work, this resume of only the 1500 series. And I say yes, and now we are in the 1600. And we already are at 1660. And there is again material in this, and it is not that I ask for anyone to do a similar thing, because this kind of thing should be done only once. But there are other ways of course by which one can show and derive - show for oneself that one is able, and derive benefit for oneself to be able to do certain things in connection with Work, feeling that you belong. And when it is a Unit and the different parts belong together, each one will fit. But when you put the part in another place it won't fit. The question always is whenever there is a group - who will do what, and who will allow someone else to do something? What kind of interference should you try to avoid? What is it that you should recognize in someone else and hoping then that what you are will be recognized by someone with whom you happen to Work? What is it that we're doing for <u>that</u> purpose? Because still it has to be a Group and it has to be knitted, it has to be cemented together. There has to be the right kind of a mixture and the right kind of a place of where does one belong - one person here and another there and working together without jealousy or envy. So that when you see these kind of things, when it happens, and I mention this now - it does not mean that someone immediately should do similar kind of things. It is entirely left to your conscience, what you feel you can do. If you feel there is a place for you in Work and as a result of that, that there is a place for you in a group who Works so that then the Group as a whole starts to Work and then creates

that kind of an atmosphere. Then it is possible that by being exposed at different places where such atmosphere is, that you will feel at home. Or rather that you will know where it is that you ought to try to Work further, or with whom then, or what relation you should have towards the group as a whole. When that relationship exists, when there is a consideration of the behavior of other people, when you actually consider yourself as a unit, loving yourself as you would love other units; so that it is not a question of reducing yourself to nothing so that then you can admire somenne else, but that you are and all of us, equal, and that each person represents, at least try to represent, a little bit of Consciousness and a little bit of Conscience and perhaps even at times <u>has</u> a little bit of a Will. That then it is a question of uniting and not to separate from each other and that the emphasis all the time must be on a central place within a group, sometimes symbolized by a Barn and sometimes symbolized in yourself by your Magetic Center.

If one could realize what is the source of one's Life and if you could return every once in awhile to that source. And if in a quiet moment you could then start to realize that something of course is demanded of you. I say 'of course' because otherwise you don't belong. When there is a unit as a group, the group has demands. And it is not just that everybody should stay on the periphery. Some have to dare to go a little bit further inside and you might say, become more essential for the group as a whole and then they have a place in which there is less disturbance. And you might take it as a general rule - that if you are disturbed too much you are not as yet deep enough in Work, and you're not deep enough as yet in the Group.

The disturbance always appears when you are superficial. And when you don't like it - the only solution is to dare to go a little deeper and to exhaust such possibilities. If you have reached the center of the essential essence quality of a group and then you come to a conclusion that it is not the kind of a group that has life for you, then you have a right to judge it and a right to go. But if you haven't done that, try not to be too opinionated because it would show how terribly narrow-minded you are.

The surface of a group is quite large. I mean by that the particular kind of a skin that would surround a sphere where the different people belonging to a group are working on that outside circumference of the sphere. And that those who take responsibility - they move a little inward, a little bit away even from ordinary behavior forms of the Barn and more and more placing the accent of that where their own life is, they start to place an accent of the group as a whole as a necessity of maintaining - the periphery. So that what bothers one many times is this outside appearance and that what apparently is not right and at times quite definitely obnoxious and wrong. And that if I don't like it - what will I do, mix with it? And howl with the wolves and do as the Romans do? Or should I find out what is really the cause of all of that? When there are cases like I mentioned at lunch, how can it actually appear - what is wrong that such a thing even can be entertained? What is it, when I say - it is just an example, what do I mean - one person only? Of course I mean the general attitude of every one of us because if it isn't in one direction like I described, superficiality comes out

in many different directions for different people. And I try to talk about the superficiality of your own efforts at times, and your own forms of behavior, and the way without any question you should not be. And that the kind of a pledge that really should be made and particularly, at the end of a day when you have had opportunities, and perhaps you have used them and perhaps when you think about them and afterwards considering your day, and the events, and your attitude, and what you obtained, what actually you got from it, how was your Life fed today. And of course I mean now that what is the Reality of your Life, your Inner Life. And then it requires such honesty, in the first place, to wish to remember also the times that you were so absolutely forgetful that there was nothing there than just a little bit walking back and forth. Where was your life then - in all the cells of your foot, but nothing in your heart.

But you see, one divides oneself during the day and that what is, at certain times, on the outside as the skin, sometimes is connected with the bloodstream of yourself and the bloodstream of the group as a whole. And it is the connecting bloodstream which comes also from the center of the group where that particular part of the blood, necessary for the maintenace of a group, comes from the heart of a group and not from the solar plexus of a group. The solar plexus of a group is based on ordinary camaraderie, on a little bit of friendship, en a liking and disliking, and avoiding those you don't care for and perhaps even do you harm in which also, in that particular sphere, one is full of criticism and for fear of seeing too much of the truth, one substitutes gossip, because that doesn't engage you - you can keep on laughing a little bit.

When the solar plexus starts to change in a group, people migrate - they come to conclusions that not everything is in the outside form and it is not a question of just physical work and accomplishing that what is required and to make sure that the shingles are put on right, and the beams are straight. It is quite different. One looks then at that what one has to do from a different kind of a standpoint, and then I would say, it is justifiable if, at certain times, you lean on your shovel and you contemplate what are you busy with, what is it that you want to do - to get some gravel from one place to another? And who is you at that time engaged in that - and again the question, what for? And if physical work cannot then at such a time make you wish to go inside, you live very superficially and the group as a whole and coming to the Barn has no particular meaning. Coming here must be meaningful. The meaning is deeper.

The meaning as I say comes from the heart of the group and the more one now wishes to keep the heart going, the more there will be on the part of the different members of the group an emotional quality which, of course, is connected with the aim of the group and constantly having that aim in mind. But it must always be connected with the activities of yourself in trying to express that what you are doing for the group as a whole, must have an emotion quality. And not perhaps even emotion by itself. Perhaps the quality is again twofold of that emotional nature - one is the love for doing the work right and the other is the gratitude for being able to do it as given to you by God. Those are two qualities that are many times forgotten because you think it is just a dexterity or the ability to put a nail straight in lumber. It's quite a different thing. It is much better if one could with love, move a saw at a very slow speed. That one is

so intent in wanting to do it right that it does require your heart, and that all the muscles of your hand and, sometimes using two hands, in order to make sure that the saw is going straight and the intensity which is then apparent in the body represents, at that time, the love for wanting to do it in the right way. From that kind of a state, it is quite easy to make a contact with something outside of a group and which of course was originally the cause of even having this and creating opportunities for each other and for oneself, and to try to help to maintain it. One can say that it is at such a time the love for Gurdjieff and also you can say then that in that and in All and Everything that what is really apparent on ~~each~~ every page of the book is the background where it comes from as His Endlessness making now apparent in a form, that what is apparent now as the essential quality of one's life. And it is that kind of a gratitude - I've talked about it so many times - and you always will forget because one assumes also that one is entitled and one forgets that it really must mean either I Work or I don't get. And when that is applied to the thoughts you have and the concepts of Work, it's exactly the same, that what stays in your head is not yours - it will be effaced after some time. Your memory will not last forever, but if, in the application of it, and in becoming experienced, the substance of that kind of an information changes, and it becomes, you might say, more crystallized and reliable and solid and then it is not so easily destroyed.

And after some time this question of knowledge and understanding creates for a person a house - the house is built of Understanding because it is built on a rock. The house of knowledge will wash away when the rains come. And it is the desire for that kind of permanency

to which Understanding will lead and when, after some time, you want to give your house a name you might call it your Soul.

We're engaged in that kind of a - I would almost say now, business, ~~and the~~ of a realization that something must be done in the sense of Work and that all these things fit together and that one can profit by what someone else may have done, and that the stimulus with which you must go home tonight, wherever you go, and wherever you sit and talk and think, and whatever it is that you think as the last thought before you fall asleep. That there is definitely in you the determination that maybe for tomorrow something again and again can happen when you have the right attitude when you wake up tomorrow morning - that there must be a prayer on your lips tonight and an activity in your body tomorrow. Whenever you think of Work, whenever you think of other people, always try to feel or think or even become aware of the positivity and not of that what is lacking. Try to fill yourself with that what has Reality, and not to allow unreality to take the upper hand. It depends on your own state, to what extent that what is positive in you for which you can be grateful you will allow to come <u>then</u> to the surface, because ~~it~~ that is going to be apparent in your attitude and in the way you will talk. It is not something that you should keep within yourself - it is an essential quality that must be expressed in some way or other, because if you keep it to yourself, at most you can become selfish and perhaps there is a possibility that through that kind of selfishness you could be devoted to God. But it would be a mystical solution and it would not be helpful to become harmonious as a man on Earth. And one always must keep that in mind, because it is fairly easy to develop your mind and your feeling. All it needs is a little concentration and then spending

time on it. It is not so difficult to acquire dexterities. It requires, of course, intention, and a kind of a wish and application and, sometimes, sacrifice. But most people are normal enough to be able to find out certain things after they try time and time again and even it could become perfect. But what is difficult is that in such attempts one introduces already in the very beginning the totality of oneself and that then the insistence that, if there is the development of one center, that the other two centers comes along with it. This is really the greatest difficulty, because you go in the direction of one center and you enjoy it. And you forget there is more to your world than just that little bit of a mind, or it may be the gushing of that what is an emotion and sometimes, you have forgotten entirely that you are a man and you have to do certain things, like cooking, or that there are required tasks ~~that~~ which you must fulfill and for which you have certain ability. But because you are so interested in that what you are doing with one center, you exclude all the others and they don't move up at the same time.

You see, this kind of a picture that you must now realize, that there is simultaneity between three centers. And when it is the development of one, the obligation is that the others support it, so that they, in the support, become part of what is being developed, and that the interest you might have intellectually has to be sustained emotionally and that it will actually start to show in your physical posture.

I say it is a difficulty because it is not natural to us. And the reason why it is not naturally developed is because, in our development on Earth, one center came after another. We were not born with the three centers simultaneously available. There was of course

first the physical appearance and whatever was necessary physiologically. And then came a little bit of feeling, and only after some time there came a little bit of intellect. And then after that there came impressions from the rest of the outside world. And then at birth there came the possibility of communicating with something from the outside in the form of air to sustain one and to bring the development a little further. And the development again was in certain stages. First, an intellectual one leading to a little more understanding and perhaps even already at that early age, associative forms, and then one's feelings. Again, it was touched a little bit differently because it gave one at that time a feeling for oneself and it created immediately another kind of a problem. Because as soon as I say - "I" - I've lost that what was originally my own which was the contact with the Universe as a whole. And after some time of course different organs start to develop, including sex, and because of this kind of step-wise development of a man, a man is not used to develop all three centers simultaneously. And when one has a pattern already which is prescribed and adhered to in an unconscious state, it's very difficult to introduce something else that functions under a different kind of a law. For that it is needed that one sees first what is there, to what extent it has developed, and that one has, as it were, an outside viewpoint of that what one is. And then seeing what is available and then the question comes up - can I see the potentialities? Because if I now go over from the actual existence of what I am into that ~~which~~ what is the potentiality of all other centers, the three, then it is reverse order and then the magnitude of my potentiality intellectually starts to affect that ~~which~~ what is still potential in an emotional sense. And then what is still potential physically is so small that it will not affect me in my

endeavor when I wish to think really and when I wish to feel really emotionally. And this reverse order makes up for the discrepancy of my development in the first place, and it is for that reason that if one compares the triangle of an unconscious state of man with the triangle of his potentialities that then I wish to find out how can they cover each other.

So, in the first place, I say since it is reversed - and again I must remind you that when this particular little diagram is discussed that you must visualize it - I refer to the diagram of the three bodies in which the sides of triangles are representing partly octaves and partly the connections between different notes. And when you can visualize it and I don't want to go into detail because, if you can, then it is perhaps worthwhile that you see what is meant. There is a triangle which we call the unconscious one, in which man, as a body, is fulfilled up to the point where he would die. The second is that we can Man Number Four, representing his feeling quality, perhaps going over into an emotional content. And the third is the point of Intellect, the beginning of the potentiality of his Soul. This is a triangle. The triangle, since it is now in reverse order, is simply flipped over into the conscious area and it forms then the triangle in which the Do, as the beginning of physical, becomes now the top for a man, and in reverse order, that ~~which~~ what is the potentiality is reduced only if I make another attempt to understand that what is the difference between Reality and Potentiality. The particular psychological effort that is needed for that can be compared to again turning over the triangle but, this time, on the different line which is different from the one I have used before. You see, in a triangle it is a rectangular - the first turning over

is on one side of the right angle. This time I use the other side of the right angle. Then I give value to the hypotenuse which is the diagonal line and, by turning it over for the second time, I make Man from what he is at the present time in the acquisition of the possibility of his Potentiality; and then that what is man as top which came from his original creation is then the end of his fulfillment as Soul.

You will not understand this unless you have a little bit of a visualization of what I am talking about. But it is exactly there that where these particular decisions have to be taken place. In the life of man realizing that what he is, he has to become free from that what he is. That means, everything that he has seen and considered must now be looked at as if non-existing - this is the turning over of the first triangle.

The second requirement is the utilization of that what man is then with this increased Understanding and that what is Understanding must now become experience - that is the turning over for the second time. And then that what is left is the objective triangle, first representing the Potentialities of Man, and afterwards, the actuality of a conscious, conscientious Man with a Will.

You may have to listen to it again if you want to. Theoretically it is quite correct - it is minus times minus which makes plus - it is the negation of a negation which gives me the positivity - it is the unreality as understood as unreality which becomes Real - it is the creation of 'as if' being affected by Reality, changing itself into actual existence. It is the assumption of that what is working hypothesis until all things have been cleared up in relation to it which, at the time, when that is fulfilled, makes the working hypothesis

into an axiomatic Truth. It is the state of assumption of something moving as an ellipse in which there is the possibility that it might be a hyperbola or a parabola and then in figuring out by experience that what is the actual fact, I will be able to decide the Truth of that kind of a trajectory of whatever object is moving in space.

These kind of things as a basis - partly theoretical and partly giving a little insight in that what takes place in the mind and, what actually can then be of help as clarity for a further understanding of a desire in wishing to Work, is represented simply by the ability of a man constantly and without losing any desire to move from the surface of his life to that what he really is, and the reaching ultimately of the place of Infinity, which means for him his Absolute values.

When one is in a group each person represents at a certain time a certain activity on the outside rim. I look and see and I cannot get a correct viewpoint as long as I am part of it. But when I stop what I'm doing mechanically or even with an attempt to wake up, I go inside of myself and increase in awareness. And with the more awareness and that objectivity, as represented by moving <u>from</u> the circumference to the center, my viewpoint becomes more and more objective. And then when I look at people around me and I see them, I see them as mechanical and that I, not then at that time being part of it, will gradually learn to understand what is really meant by such activities on their own part on the periphery. And I then will know what it is <u>I</u> am when I am there. And then I say - there by the Grace of God would I be if I had not received a Grace from

God to get moving and to start Working. The reaching of the Inner, Inner circle of that in which all things stop and time has an end, is not necessary for the Understanding of this kind of a viewpoint. It is only the logical result of moving toward the center that ultimately Infinity must be reached. But on the road towards that I already gain knowledge, possibility of insight, gradually determination. After some time emotional qualities which I did not know before, and the creation of that what is needed for the continuation of such emotional concepts within myself - that is, the creation of the Hanbledzoin which is the blood for me of being able to remain alive emotionally. And it is in these kind of processes that we are engaged all the time. Sometimes we are on the periphery. At times you actually are a little bit away from it and when you then can look at what takes place in the Group objectively, it is not that you will love them - but you will understand them because you are part of it and your memory is still sufficient so that you will know you were there, only now perhaps you see a little more. But there is no reason to judge anyone who was not as yet <u>there</u> with you, or who still, for some reason or other, is bound to be and to Work out what is required for their own life. This kind of attitude of tolerance that then enters - it makes you more at home with yourself and on that basis, you would allow someone to come in when he talks about the same thing. And then less and less talk is necessary and more and more exchange of a feeling - ultimately the feeling of Oneness, ultimately the communication on the level of the second center. Much before, there is an intellectual understanding of a realization of a Soul becoming the mate of another Soul. What we consider that what

is agreeable when one has a certain...Scott, stop that...when one has a so-called 'nice discussion' and you understand a little bit of the other, it is still very cheap. It has nothing to do with Unity. It's only a recognition of a certain way of thinking with which you are familiar. When I talk about emotional communication and Oneness, I talk about that what is not at all put in words and whatever the language of the soulmates are, is not expressed in any terminology of an unconscious state. The Unity of the intellect is a tremendously important aim, but one has to go through two things. One is the losing of the communication and Unity in the physical sense. The other is the development of an emotional quality which will furnish the energy for that what is needed to become One, intellectually.

I've said a few things that you can think about tonight. When you walk home, when you walk to your car, when you do for the next half hour certain small things - don't lose all your Self in that and don't allow yourself to become identified too soon. The aim you must have is something for yourself that you know something must be there to hold on to and if I don't hold on now, what is the value even of listening? If there is nothing that really has touched in some way or other or that you can recognize as an intimate value of yourself, there is nothing that is then as grain that will take -- that will germinate. It has fallen on hard soil or it has been blown away by the wind of your self-love. Maybe even if it comes in soil, the soil may not be porous enough to give it time to destroy itself as a grain of grain, as that what is needed for the development in

order to set Life free out of the kernel of what is needed for oneself to be able to be open to that what is the Reality of oneself.

I hope you have a good evening. I hope tomorrow we'll have a good day together.

Goodnight.

END TAPE

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